

[REDACTED]
Must Remain in
Transcription Room

M 1995

Saturday, January 30, 1971

Group II

Land

MR. NYLAND: It's a silent performance this time, isn't it? This is the last Saturday. I will be here next Saturday. It will be again New York. Tomorrow, Sunday, those who come tomorrow, try to make it a special day. It doesn't mean ^{that} you have to make Saturday a special day. If you can, you do that. Whenever you have a chance ^{that} when you can ^{make} do something special, you should make it. There's a great deal of energy in a person. It's not always available and many times, it's misused.

~~not~~ By misused, I mean that I have--that there is really no particular aim. That happens to be and ^{and} when it is available, it goes into all kind of forms which have no particular value, sometimes not even for ordinary life. Habitual ways of behaving ^{and} words you talk, talk, books you read which have no particular aspect - all kinds of stuff that is published. At least nine per cent you can throw out.

What counts for a person, of course, is the utilization of energy ^{over} of which he has control. ^{That} is, he has to learn how to control it. It's not that easy. It's given by Mother Nature. You assume that you have control. When you study yourself, you find out you're not controlled. You're simply a pawn. And the influences from the outside world simply affect you and you react to it.

When you ^{are here at the} hear it ~~in~~ land(?) you can act. You can intentionally do certain work. You can go out toward ~~that~~ with an idea that that work is given to you for a special purpose. You can have an attitude towards it that you at that time are

demanding, wanting to receive from conditions what there is, and the utilization of your energy for that purpose and not be taken by the outside world.

One starts ^{out} ~~and~~ with that kind of a thought - and lets say you go and chop wood and, of course, you pick up an ax, and you stand in front, and, of course, there is the piece of wood ^{that} ~~which~~ you have to chop - and there you become involved. How will you use the ax? For what? ^{And where?} Where will you hit it? ^{And} Or you have a big block. Where will you cut? Before you know it, you are involved in the piece of lumber and in your axe and in yourself. And there is very little left of your determination to see certain things - about yourself, or that there is something actually that can see.

You lose yourself in reading books. You get so enamored by them. You are lost. Your mind is just receiving a little bit. Even your only thoughts - the thoughts that you do have, and you start by - let's say, being silent. You try to sit silently, not to make any move. If you can - and ^{you} have relaxed, perhaps you close your eyes. You want to receive something from whatever the position is that you are in or the state - and ^{your} ~~the~~ mind is still a little active. Concentrate if you can on that what you have set out to be as your aim. Within two minutes, thoughts come to your mind. They fight for position. They are there. You cannot help them because they were hiding within your memory. And again before you both know it, you are caught, with the best of intentions. You set out to say, "I wish to do this." You use your mind to force yourself. You're not open any more.

^{no R} If you can, in the midst of it relax, start again at the beginning. And then, ^{but} ~~what~~ you see then, the continuity ^{of the} ~~is a~~ thought process ^{that} ~~which~~ you have set out and what you want to follow, is broken, and to make any such attempt continuous is extremely difficult.

When you chop wood, stop many times. When you want to have an ~~exercise~~ for yourself, in walking from here to there, you stop several times, come to yourself. Realize you exist and the body is walking. Then you continue. After half a minute, you have forgotten; after half a second, ~~sometimes~~, you have forgotten because the intention is there. The energy is not enough. Your wish could be there. All other kind of wishes simply take hold of that little wish and throws it out because one is not naturally

inclined to become supernatural.

It is such a fight on Earth, and as long as you remain bound to Earth, you will have constantly such influences on you. When you work here physically, you have more of a chance because there's more concentration of that kind of an effort; and also, the surroundings will remind you; and you hope, by God, that the others will remind you and that the group actually will be ^{of} a benefit to you. ^{But} And then there are personality traits that you see in someone else, then something else takes place in you and you're caught, in looking at other people - and judging them a little bit; or sometimes becoming involved in a conversation and losing yourself, maybe even in enthusiasm. Negativity of emotions is just as bad as the positivity of an emotion. Both mean that there is a concentration of effort of a subjective kind which then is used for the channeling of your energy. And the energy that you have has to be as much as possible in constant contact with that what is not of this Earth if you wish to leave this Earth.

The more you tie yourself down to the Earth, in all kind of activities, lovely as they may be, they will reproduce constantly a ^{bond} ~~bomb~~(?) that you have to ^{solve} suffer. You cannot take your meditation with you when you die. Don't make a mistake. You can prepare by becoming free ^{on Earth} of this. You have to learn how to become free, because that is exactly the difficulty. You don't know where the channels are for the utilization of that kind of an energy - how to formulate it first and then ^{how} to channel it.

What should a man be on Earth if he is, ^{and} ~~as~~ we say it sometimes, God's child? He must be under the influence of God, if he wants to be educated by higher forces. It's not that he has to stand on his own and thinks that he can do it ^{all} ~~own~~(?) because whatever he produces, will always be tainted by ^{some} ~~some~~ kind of an information, which may be, at times, and a few times, quite correct, and most times, it won't be correct; and the result is simply a churning around, and a walking around on the level of the Earth, and you will not get away. ^{If} Just the purpose for a man is actually to be able to be free and to get away from the Earth, ^{on the} ~~the~~ Earthly effects on him, that ^{he then} ~~his end~~ can be on a different kind of level, ^{the} even if you are one inch away from Earth.

But you see, you are drawn again. You walk; you push the Earth away with your one foot. You step. You put your foot again on the Earth where you have contact. Again you're affected by it. And then your body simply considers that kind of walking, and you cannot walk ~~with~~ ^W your head in the air and constantly having ~~energies~~ ^{images} ~~xxx~~ of blue sky. You have to continue to see where you are, and that is why every once in a while you have to come to yourself, to recall what you are and what your aim is and not to lose yourself ⁱⁿ and becoming involved.

It is right to be involved for a ^{little} ~~while~~ ^{It's} ~~but~~ very good that the accent, every once in a while, is on your mind. The mind ultimately will be the Soul. But it is impossible for a man to develop his Soul direct. The indirect way is the utilization of emotional energy, because there for a man as he is unconscious is a possibility for contact with a higher form of being and level. The mind cannot do that as yet. After the full-grownness of the "esdjanian" body, ^{then} ~~there~~ the Soul will have a contact with the higher levels. Then it is necessary that consciousness will be fed from Above.

But for the time being in Work just enough of a little knowledge of what is Work and what is meant, one says, by the creation of something objective, trying to guide you and trying to develop, trying to be in relation to you, like something higher, looking down in the observations process ^{on} ~~of~~ you, not looking down and criticizing, but looking from what is higher to lower, to bring you up to that level, simply by an observation process and the creation of something that can start to function as a means for receiving energy from Above, mixing, as it were, with energy you have available within you, as ^{your} ~~a~~ Magnetic Center. And that conversion process, that is what keeps us going, not your mind. Leave your mind alone. It has already been filled with such a tremendous amount of sawdust. It is quite useless, ^{For} many purposes, ~~It~~ ^{It} is not

even needed anymore.

What you need for your mind is a possible development of a different kind of a mind, so that then instead of color blind, you can see. That is the whole trouble ^{but} ~~that~~ you keep on remaining blind ~~when~~ you feed your mind a little bit too much. The mind is a good instrument for the purposes of Earth; and it is very good to place every once in a while in the mind a realization of something that is higher and the aspiration for the mind is quite right ^{and} ~~that~~ it is fed every once in a while by flashes of insight and a contact with a higher form. If you want to call it God, it's all right. ^{But} ~~As~~ you are on Earth, and you have to stay within your means, and you have to start with the possible development of ^a ~~your~~ conscience. ^Your conscience can be tested in ordinary life. Your conscience can start to function, when you want to introduce objectivity, if you can, in your daily life, in your relation towards other people, and the discharge of the responsibilities you have, ⁱⁿ ~~and~~ doing whatever you can do within your little circle, and to be friends for a friend and try to become a friend towards your enemy.

^{no} ~~If~~ If you can love that conscience of yourself, that beginning, you will love conscience of someone else because then you talk the same language.

This is the purpose ^{of} ~~in~~ being here. I say ^{when} ~~even~~ you stop and then come to yourself. ^You'll come to your real consciousness and you'll come to your real conscience. For one moment, and you relax, you make up your mind, I continue now this time I ~~take~~ the ax in my hand and I know it, and as I swing, I become aware of my body being active. You must try it this afternoon, at certain times. You must not worry about other people looking at you and think perhaps that ^You're lazy. You're here for your aim. You're not ~~here~~ to show off and you're not here to be criticized by anyone. You have your life to live the best way you can.

It belongs to you, when you earn it. And let's get rid as much as possible of the things that are laid on to you and to which you react. And to try to develop something within, which is your own, ~~of~~ course, in embryo, and not as yet developed, ^{but} ~~that~~ which you have to feed and you have to feed it with the kind of food that is necessary as a sacred substance.

Once in a while, we talk about the sixth and the seventh sense. It is a sense organ, both of them. One belonging to the Kerdjianian body the other belonging to Soul. We are interested mostly in the Kerdjianian and the utilization of energies within your body for that purpose, and not to have ~~the~~ energy used up too much by the other five, which are unconscious, ~~the~~ sixth is the beginning of the possibility of development of a real conscience and for that you use the highest form of energy that is available within you. Don't misuse it. Just to remember, there's a dual purpose for sex energy.

I hope you have a good afternoon. Originally, I was going to have some Gurdjieff music played, but it is not as yet in good enough condition that it is worthwhile to listen to. Maybe if we can tomorrow, it will be useful to you to listen to music as a group. Something can take place between people, but one has to create conditions in which that something can start to wake up.

To Gurdjieff.

(something missing here?)

For one thing, I'm not sufficiently master of time to extend it. I wish I could because I have a feeling that ^{with} ~~at that~~ the afternoon and most ^{also} ~~of~~ the morning being taken up by certain conversations which I think were important, ^{and} ~~that~~ it looks as if I postpone all the time talking about something else, ^{so} ~~that~~ that is also important, perhaps not as important, ~~and that~~

I have in mind to say something about present organization and relationships of personalities, ^{towards a} ~~tells (2)~~ of responsibilities of what ought to be done and to establish more and more coherence among people of the group. And of course it is either now or never because maybe tomorrow I won't have a chance to do that. I will just indicate in a very simple way what I feel. I think it is necessary that there's more of a realization of the group as a whole and that I think you have gone down a little bit in that kind of a feeling among yourselves. ^{that} This does not particularly apply to special persons. It is simply that the question of Work sometimes overshadows the question of organizing program. And to some extent, of course, that is quite right because Work remains much more important ^{than} ~~that~~ an organization. But in an organization, there has to be just a little bit of a framework and not too many rules, ^{but} sufficient to know that certain things ought to be done in accordance with responsibility for certain activities.

The activities that ^{we} you are interested in, probably about five or six in number, I think, have gone a little bit ahead too far and there has been too much ^{of a} ~~much~~ dilution of effort, so that as a result of that some ^{of} ~~of~~ activities have not received what I think should be received by them, ^a ~~and~~ not enough controlling factors to see to what extent they are on the right road. We'll talk about that more in detail tomorrow. It involves also the question of how do we live and what do we do forgetting money to maintain the land and ^{to} maintain all the different expenses that are involved in running of ^{the} ~~the~~ group. Also, ^{the} that is a little bit wishy-washy. From my standpoint, I don't think it is right. I think we have to draw the lines a little stricter, so that it is also understood by everybody what ~~is~~ what.

^{And} ~~When~~ I said, I think it was last night, something about income and outgo, that ^{when} there was ^{was} of course, a discrepancy that can be only

on a ^{the side of the} ~~decided~~ income, ^{and} there should be a balance. If there isn't, you are not functioning correctly and you're living above your means. ^{For} So that we will also have a few committees, that is, committee, definitely, day in adjusting such finances and understanding them better, and to know what should be the ~~general~~ policy, and also ^{we'll} have a little committee which will take care of ^{the} activities as a whole, in general, so that it is not entirely left to Dan, because such things have to be discussed also with ^{we} different managers.

By managers, of course I understand the person responsible for an activity. About that I'm not entirely clear and ^{I'm} not so much satisfied by what I know. I think it's a matter of gradually putting things into shape, ^{and} then see what can happen. Also that we will discuss more in detail tomorrow, not now.

The question of how to organize for groups in a very general way, without going into detail, I would like to mention that Group III and Group II in ~~point~~ Sebastopol will become more and more the center, ^{real point} of the activities - that is, activities in general including meetings, simply because we have already here a Group I, Group II is added, Group III has been in existence. So there is, as it were, the three different parts of any kind of a meeting complex is already here. And several people are living around and they want to get out of San Francisco for some reason or other. So that the emphasis is not going to be on San Francisco anymore. It is here and it is on the Land and it is in this section of the country that I believe the most important things will happen or can be decided upon.

We will not forget the necessity of (^{what I call}) of a group which supplies different people who are interested. San Francisco will continue in that sense and so will Berkeley. It is many times a difficulty of having enough people who could be leaders of a group and

for that reason we will even reduce the total number of groups in order to set things first right in their place. Afterwards, we can expand but at the present time, there are not enough of those who can take responsibility and also when they do wish, they have to first ^{work} Work together as a little nucleus to understand what Work is and how to approach it, when they are in a group and how to answer questions for those who come to such a group for that purpose. So we reduce San Francisco to one meeting only, per week. And we'll reduce Berkeley also to one meeting. The (caliber) of those meetings you can call whatever you like. I do not want to disturb too much about that. I call Berkeley Group II and III⁺ and I call San Francisco⁺ Group III and II. I do that for very special reasons and I am considering of course those who are already engaged in that and also that I do not want to disturb and only add here and there a little ^{It's call it} reserve^{both} for which then ^{such} ~~these~~ people forming a nucleus will have to act in San Francisco and Berkeley.

I've been talking about a nucleus which I consider a real nucleus. That is, a group of people ^{who are} ~~that~~ quite definitely ^{and} ~~are~~ committed, a little bit older in Work, and ^{who} understand a little bit more because of their experience. There will be a nucleus of that kind, but only one of that kind. That particular nucleus, I've explained before, I would like as an experiment to consist only of men and probably 8 or 9 in number. They will only act in Group II in Sebastopol. There is overlapping of different attendances and also ~~the~~ desires on the part of people to attend more than one meeting. And it is quite possible that even with ~~the~~ 8 or 9, they may not all be there at that time, but I would like them to do that as much as they can ^{and} ~~as~~ their own time allows, and particularly the after meeting will be very helpful for that kind of a group. My interest of course will remain² very much in that because it is going

to be the growing end of the activities of Sebastopol, much more even than the Barn and much more than ~~even than~~ movements -- I mean than the Land and much more ^{even} ~~seen~~ than the movements. How that will work out I say it is a question of experiment; also that I suggest that for that one group there ^{is} ~~is~~ no women in the nucleus. It does not mean that they cannot come to that group. For the rest, all attendances of ^{both} ~~these~~ men and women will remain the same. In Sebastopol III, we will continue on the basis we have worked. Group I will still meet here on the Land on Thursday.

It is not that Group I is for me, a nucleus. It ^{is} ~~is~~ too big, too unwieldy, and not enough understanding among the different members. It's necessary that the nucleus starts to grow up and then it will be time to talk ^{about the} ~~to~~ different functions of the nucleus which extend a little ^{bit} further than just attending that one meeting. It will gradually become a matter of policy for them to see in what direction we are going and what is really involved in that. Parallel to that is a group of people interested in the Saturday, and Sundays ^{of} ~~to~~ work here ^{at} on the Land. ^{that is} ~~It's~~ a different kind of a group. It is overlapping. Of course, there are people who belong to either one or the other or to both. But the principle involved in the group ~~is~~ ^{for} here, the land is a discussion (?) of how ^{work} ~~Work~~ here should be organized and to take care that all the things are considered. In that women will have to play a part. In that also when the responsibility has to be much clearer of where are we going with the development of this Land, and what do we really expect and hope for and what is reasonable for any further erection of buildings or where we want to do certain activities ^{purposes}. As you know, after we have ^{now} ~~done~~ the hall where we have movements, I would like to have movements in another place - larger. I also would like a small office. I think that the landscaping has to be considered by those who are interested

in that that we know what to do with different sections of the Land, and what they're good for and what we could expect.

That is only for those who are interested in physical work on the Land on a weekend. The other groups, that is, the nucleus and the little bit of nuclei which are and will be in San Francisco and in Berkeley and also Group III in Sebastopol, will function differently. It's possible that for Group I there may be an aftermeeting ^{by} ~~for~~ those who attend as a nucleus but it will then be a discussion of Group I only and not other matters. Group III as a nucleus, ^{which} ~~it~~ is still there ~~in~~ it will continue to exist and meet afterward.

All of that requires recording and I would like very much that one person becomes responsible for the different instruments to see that it is really in good condition and to think ahead of time, ⁶ Because you have ^a the difficulty here of being ^{away} ~~in~~ so far from the center - even Sebastopol - that the things are attended to by that person to make sure that things are right; dependable as far as volume is concerned, so that whatever tapes you might send or cassettes, you might send to Warwick and those who are in charge of answering them, actually can listen and not strain their neck too much in order to try to find out what has been said. It has happened much too often and it's not right. There ought to be enough engineering material around all of you to see that such a thing is done, ^{but} ~~that~~ it is not only the question of knowledge. It's a question of the actual wish to put it in such a shape that you could be proud of it and that the responsibility must be discharged.

This applies of course to different activities we're engaged in and also what we do on Saturday and Sunday here. ^{And} The whole thing depends a great deal on personal attitudes and your willingness to help. ^{That} ~~It~~ is what is really in oneself, a motivating force - to want to help

~~xxxxxxx~~ a group to exist.[?] You can see immediately that it depends on the question of ^{ones} ~~one's~~ own Work. ^{But} That I would almost say is a platitude, because I can imagine very well that ^{ones} ~~one's~~ own Work can become ^{important} ~~impartial~~ for oneself, but it does not mean immediately that I want to communicate it in such a way and that my actions are going to be dictated by that Work. ^{when and} But it has to do with cooperation of the group as a whole.

^{no TP} You must understand ~~why~~ that is necessary. There is a framework that has to be understood. Within the framework you can have certain freedom. ^{But} Then there has to be an aim. You see, it is true, and we leave now for a little while this question of organizational ~~alone~~.

I've threatened ^{or rather} I've said I would like to have a seminary on education particularly in ^{the} relation to the ~~ex~~education of children, because we are facing that particular problem among us in this group. ^{How} to solve it will be a difficult ^{thing} because they are children of different ages and we don't have really teachers. We don't know enough ⁴ about what is really needed for a child. There's no question that the child does need something, because a child, when it starts to grow up and it gets out of the stage in which they were quite vulnerable and impressionable, and of course when they get, as Gurdjieff would call it, when they get written upon, that then of course ⁷ those who are writing are responsible for what happens to the education and the growth of ~~the~~ a child. And this is not only true when a child is one or ~~two~~ years old and when they are still uninhibited, and of course very much more impressionable than later on when they already have some kind of a coating; but that the father and mother must understand what they are trying to do to the child and they have an obligation to take care of it and it is their child.

That of course it extends when you also want to have a nursery and then you have children of different parents. The attitude should constantly remain the same. A child will go by an example. A child will need, at certain times in its life, a certain form of order. A child will have to grow up to become a man, if that is an aim for you. And if that manliness can be expressed in how a child should become - let's call it harmonious - then they do grow up and meet the world and have to stand on their own feet. It's a very difficult problem because different parents will think much differently of their child and most likely will think their child unique and not at all like the others; and that applies to everybody. So there is very little possibility of coming to an agreement among them.

The agreement can be if the people who are responsible can work and understand themselves. If they know what at the present time in their own life is a cause of trouble, they will look to the possibility of eliminating the causes of such trouble for children. If, at the present time, the grownups are bothered by having to do certain things they don't like, if at the present time, one understands that sometimes the things one doesn't like have in them the possibility of friction and causes energy to be available; that if it could be used for a definite purpose, then the friction will be very useful for them and that a child and a grownup - and they are actually both quite alike because many grownups are still very much like a child - when they want to do certain things and they have a little obstacle, they ~~don't~~ don't want to overcome it when they have not been taught to overcome it, and the value in overcoming it.

I don't think there's any particular question of argument about that, because you're not training your child to be living in an ivory

tower, away from the rest of the world. The idea of a harmonious man is that he lives in the midst of activity of ordinary life and he has to meet conditions as given by ordinary life not the way he would like ordinary life to be and certainly not to withdraw from it. But the question is how to meet it and what can he do. When he has to meet it, what will he then be able to put to the foreground in order to meet it with? And this is exactly how one starts to study oneself. What is in one's own life objectionable. If it were just a matter of praying to God, and talking with Him, it would be quite easy because that would stay within your own domain; you would be constantly in contact with some kind of a higher force which of course exists, and also can talk and can talk through your conscience and can give you thoughts in your mind without any doubt.

But the question is when that takes place you are the sole judge about receiving that kind of information and you will then act in accordance with your own state and you will have very little to measure with.

(SIDE TWO)

When one wishes to Work on oneself, one is looking for a measure. It is cheap to say, I want to become an ideal man or I have ideals because ideals will change as you live and what you describe at the present time when you are twenty or ~~thirty~~ thirty, may not hold at all when you are forty. To say it is harmonious, you have to indicate what is understood by harmony. Also that you don't know. If you want to emphasize the necessity ~~for~~ for equilibrium and balance, I think you get to a point where you can rely on such a state for anyone to be very useful. But if I want to remain in balance, in the presence of different factors which are going to affect me, and many times adversely, and if my own balance is thrown out of gear, when I am constantly affected by negativity and thoughts or wishes that I don't want to do this until I know I have

to do it, sometimes for economic reasons and sometimes for the sake of self-respect, then of course you have a very hard time to establish a measure which is more or less applicable to many people, and getting away from what you wish for yourself, you can be absolutely sure that you will make a mistake.

That is, when you continue to believe in yourself, you are wrong because you don't meet conditions like anyone else meets them. You have an idea that the world ought to be in such and such a way and when it isn't, you can withdraw. But of course you are not a man of the world; ~~you are~~ anymore. And if you try to change the world, you'll have a terrible time.

Whatever the rebellion may mean on the part of youth, if they don't agree with conservative^m and different narrow-mindednesses, that they don't like their father and mother because they belong to another generation, and that of course when one is young one believes you know it all, or at least that someone else does not know what you think. All of that may be true, but where is the introduction of something on the part of them who dislike conditions in order to change them, and then to use a substitute or to give an indication of how it ought to be? And they have absolutely no knowledge of the reasons why the conditions are the way they are.

It is exactly the same with Work. If you try to indicate what is an objective state, you won't get anywhere because you have no means of describing it. And when someone wants to educate a child, what does a child know about the rest of the world and only that it is alive and of course it wants to express its aliveness. And you cannot blame it because that is very good and it is necessary.

But when a child starts on certain things and then meets its first obstacle, and then gets out of the way, it misses the boat. The same

way as when you want to work and you come in front of something that you don't like, or that you find out certain things about yourself which you don't like, the difficulty is that you have to continue to accept it, because if you're interested in the truth then you cannot get away with not liking certain things and then saying they're not truthful. And in all probability, they are much more truthful exactly because you dislike them and you never have wanted to face the issue that is really there. What am I as I am totally, not the particular parts which are ^{so} agreeable to myself.

If I continue to do only what I like, I will fall asleep. There's no doubt about that because you simply encourage a state to continue to exist, which is so oiled up that there is no friction. And you know how it is when you are nice and lovely, sitting in front of a fire, and there it is, the atmosphere gradually making you a little drowsy, and your thoughts ^{after} are for a little while, even if you listen to a little tape, sometimes they're a little bit too much and it becomes monotonous and very soon you know that you have been asleep because you only know it when you wake up again.

What is needed for a man is actually to face conditions as the world offers it. Now that is true in a general way. And when the conditions are a little bit too much you have still the possibility on this Earth to move to another place ^{and} to find conditions a little bit more conducive. But you carry your own poverty with you and you carry your type with you and you carry your characteristics with you and it has really very little to do with the circumstances. It's a question, if you want to build up a consciousness and a conscience, how are you going to build it? Because you won't build it by being asleep and following ^{was} the line of least resistance. It's very nice for a little while, but after some time such little children, also grown ups, become complete nincompoops.

Now it is not very nice that one has to talk like this about you might call it, education of your own children. But there is no doubt that if you don't attend to the child, and if you don't attend to yourself, and then if you don't do that, you cannot offer anything to the children. What kind of an example can you give? If you, as father and mother fly off the handle in the presence of the child, or even try to hide it, or follow the line of least resistance for yourself, do you think that the child is not going to imitate you? If you want to play with the child, it does not help to say, "Go ahead and play." After a little while they don't like it and then they do something else and run away from it.

If you want to play with a child, play with it and spend the time with it and don't sit in your own ~~own~~ easy chair and expect a little child to do what you tell him to do because he won't, because he is much too much distracted by --by all kind of interesting things around him and as soon as there is something in the so-called playing that he doesn't like, he is not going to continue it, not even when you order it. You can put him in a corner and punish him. That won't help. And of course sometimes you don't even want to do that because you don't want to punish yourself.

You don't want to punish yourself when you discover that you yourself are stupid. You use rationalization in order to overcome it. And then of course you can live with yourself a little longer because after all it doesn't hurt as much. There's a hell of a lot of rationalization in between the fact and yourself. When it is a question of your own and you can go to town in explaining things for yourself, if you make mistakes, if you have made a mistake in an account, and you then find out you owe ten thousand dollars, and you know you should have known it, but your checkbook, etc., etc. - you can keep it quiet and you

don't have to make an account to God for that, and you hope that He won't look into your checkbook.

The question of education is dependent on the persons who guide educating, who are there in the presence of little children. Beautiful as they are, you cannot expect them to live their own life because it is so completely unconscious in the beginning, when they have started to form a coating and you cannot keep an uninhabited child--uninhibited. It's impossible in this world. And it's a law of the Earth that we are going to be affected by the conditions of this Earth. We are not living on another planet. We are not living on the Sun. We are living on a terrible, terrible unfortunate planet; and the conditions here which become worse and worse, when you look at them, simply because there is too much selfishness and too much search for power, too many politicians, wanting to do this and that for their own sake, and not really wanting to do anything ~~physica~~ special - and perhaps at certain times gives a little charity so that the poor can starve a little easier? What for?

^{you} We have a household. ^{you} We have a responsibility for your children. ^{you} We have to take care of them. ^{and} They look up to you because you are another generation. You have to know more about your child even than about yourself. But the difficulties ~~which~~ you face, when you want to grow up for yourself, and not (~~and~~) able to do it, and you start to follow the line of least resistance, and believe in the expression of everything you feel, and then, let's say, you are an artist, and there-- there is self-expression galore and as a hobby, it's lovely, if you can afford the time; but if you become - let's call it - commercial, if you are an artist who really wants to give something to the world, do ~~ex~~ you think that they will study your language if the language is Chinese to them?

You have to meet somewhere and you ^{can} ~~(live) get to~~ expect that the principles are difficult and that perhaps only you will understand the principles of your own life. And maybe you're quite right but then live your own life by yourself and don't affect others. And you surely need not publish a book because you must do that for a very definite purpose, either to become known and respected or to make some money. And it's the same with a child. He's not such a fool. They know and gradually, by allowing them to live out their so-called life and giving them freedom and let them do anything that they please, not only that they run the danger that they might run into a glass door, get cut or some other kind of calamity. But what is the preparation for their life later - ten years, fifteen, twenty years from now, that they always will consider that they were spoiled. Never a father who told them what actually to do without having to spank them. But you have to be an example that if you say "don't be lazy," that the father and mother are not lazy, either. They will imitate constantly and you think you will reach a level? Do you think that then afterwards they will become studious? And never anything has been taught about the value of overcoming difficulties?

What is meant by *per aspera ad astra* - that's through the difficulties we reach the stars, not in any other cheap way, by continuing to live on Earth the way we are, because we are subjected in that sense and we are quite stupid in our sleep.

I hope you can understand what I mean by all of this. There is a task very definitely for fathers and mothers, but there is also a task for anyone who has ^{to do} anything with children; and even, if you want to take care of a nursery, it will require a great deal on the part of yourself to understand what they are aiming at and the loveliness of a child which is there, without any doubt, at certain times will want

a little guidance because they will not know, and if you leave them alone, they will run into trouble.

It's not that I look at it pessimistically. It is only because I happen to be a little older and I've seen a variety of different things simply happening because of normal tension and just - let's say - laissez-faire - let it be - tomorrow doesn't matter; we die. And all the rest. That is not an attitude of a responsible being. If there is a meaning in life, that is, if you understand each life has been given to you, or if you find yourself this life, and as a man, and you want to keep maintaining your life and you are not interested in committing suicide, that then of course you will protect life of your own which you always do when you are in danger because the moment you are threatened, there is immediately a result of holding up your arm and be careful that someone is not going to hit you.

The state of your body, physically, is simply that when there is a little wound, everything rushes towards the wound to close it up. Your blood, it coagulates, closes it away so that no germs can come in if you are in time. That is the condition and the wisdom of the body. And that of course is the Earth.

And now the question of your mind and your feeling - can it agree with that kind of a natural law? Of course, when I say - self-expression I know well enough what is meant. It is easy to play out without having to make any decision. But do you think that by doing this, that you help a child to grow up? And that then you expect a child to become a full-grown man? Or even be interested in what they don't like at the present and will continue not to like?

Do you think when prematurely you give a certain amount of knowledge to a child, for instance, you ask them at the age of ten to write an essay on Egypt, do you think that ever in the rest of his life

you will be able to interest him in Egypt and the study of mythology? Even if you like it very much, the child will say - oh yes I know all about it. I wrote an essay on it.

How many stupidities there are at the present time in our educational system. Of course I know ; I've taught. I've been in the frame of education. My father was, as a matter of fact, a very well-known pedagogue, and I've been brought up in such atmosphere and for that reason, I know a little bit what I'm talking about and I've seen the results of certain so-called free--freedom in children and in parents. And simply that the parents don't want to do this because they have to go to the movies, or there is a party, or they want to play bridge; and of course the little children are put in a corner, or put to bed, or sometimes of course which may be useful, there is a baby-sitter who doesn't care very much.

It's not that I'm pessimistic ^{and it's not} or that I'm over critical and definitely not cynical. ^{he} Education is a tremendously important part of our life because exactly in children you see yourself reflected. And for that reason, the child can help you. And instead of educating a child, I wished that a child would educate you to see light in what you wish to do and can do it and remain responsible because if you don't and you get a certain something, ^{he} (give?) to a child and that is not right, have you a right to affect a child in that way when you even don't know yourself what's good for you? You base it many times on what you have experienced, ^{and} then you think that that kind of experience is applicable to someone else. It isn't at all.

The question of Work, for instance, is different for different people. Until they come to a rationalization and an understanding of

their own essential qualities, ^{when} ~~that~~ they get a little bit away from the surface, ^{when} ~~then~~ the influences of the characteristics which are required have been worn off or at least are not ~~that~~ -- to be considered as much anymore; ^{but} that really an essential quality as an honest trait of character can come to the foreground, and many times of course, based on what a child, or anyone else for that matter, is astrologically, with the attributes that have been given to him at the moment when he was born or conceived, so that is not so much the question.

The question ~~of~~ is how can I meet a condition of that kind? And certainly, when I'm a salesman, I cannot treat anyone who's going to buy from me in the same way. I would be a very poor salesman. I have to ~~learn~~ have flexibility. What is needed for oneself when I want to overcome difficulties, I cannot meet it many times head on because that may not be the way to solve the problem. Maybe sometimes I have to wait until the conditions are a little bit better for me or maybe that I start to understand a little bit how to attack a problem. That may take time and patience; and I cannot be all the time the same, in the same way - even if I say freedom, and it has no particular meaning because it has no framework at all. So I don't know what to be free from. I have to define things for myself. I must know what is in my way. In my wish for Work I want a description of heaven, but I start with a description of my essence. That is much closer to heaven than what is my superficial behavior forms.

I talk about these things many times but you don't make a connection between what you're doing to others and what you have to do for yourself because - take that particular problem. Do you think that when you behave in a certain way that it doesn't have an influence on someone else? Do you think that you can be a friend and not have an

aff~~ect~~ effect on someone who is a friend of yours? Don't you think that even in your thoughts and ⁱⁿ ~~a~~ particular feeling; that something will go out from you which will affect someone else who is sensitive? Particularly in relation to children, do you think that in a group you can just continue to ^{develop} (devour) your own life without any further consideration of the other members of the group? Of course not.

The idea of a group is exactly that you learn to become flexible and that you put your own idiosyncrasies a little bit in the background. And then ^{you} meet conditions so you can have an understanding and not with your superficial behavior but with what you are essentially, as a reality of what you are.

Ultimately, what is the life in you? Then when you are on that standpoint and you know what your life is and you know how it might grow, then you can educate. When you don't know yourself what will you give? You don't; you just do the best you can. It's not enough. The influence of people on each other, the creation of an atmosphere around you, the way you are at a level of being, the negativity of thoughts which you are sending out in the atmosphere, and for which of course you're not particularly responsible when it has left you. How do you know how sensitive someone else is? Have you ever been in the presence of someone who affected you and maybe you want to get out of the way? ^{and} You couldn't but wherever you went, that kind of a ^{pressure} (~~pressure?~~) I call it simply seemed to chase you and already being under the influence and having been influenced, there is something that has taken place in you already, and you cannot digest them and it keeps on churning around in your mind even if you want to get rid of such thoughts. Who will tell ^{it} us to get them out of your head, out of your brain?

And it is worse ^{with} ~~than~~ feelings, that even those you cannot even

define in any terminology so it's difficult to talk about it. And ^{will} when you cannot talk about it, how ~~do~~ you put the cards on the table? If you need a special language of emotions, it is beautiful if you can talk that way ^{as} in emotional language. And perhaps you can understand but only on the basis of essence, not on the basis of superficiality.

Our education is of course based on the learning of certain things; but what is really needed is an essential understanding of the creation of the wish, that they will want to learn, that they in themselves are stimulated partly by your example, partly your example stimulates ^{ins} what is ^{with} ~~with~~ in them, that they as human beings, ^{and} potentially wanting to grow up, that you attract them in their emotional state with a wish to continue to live; to continue to want to understand, to want to continue to see what ~~is~~ available in the world, so that they are not closed to it and that when an obstacle comes in their way, that they would say, "It would be marvelous if I could overcome it." ~~It is a help to you, it is a help to you~~ And maybe sometimes you have to take them by the hand and say, "I'll help you. I ^{will} tell you exactly how to go about it because I was young once and I still remember."

Such ~~xxxxxxxx~~ teachers are needed, teachers who actually want to create ambition, who can talk or who can tell a story ^{so that} ~~to have~~ the children hang on your lips and cannot wait until the next word comes out and get excited and sometimes then start to develop an emotional state which will carry them, ~~enthusiasm~~, willingness to see what is the next chapter. You remember Monkey, the book, where every chapter is ended, ^{with} and if you now wish to know what happened to Tripitaka you'll have to read the next chapter.

That is so beautiful because it gives the child such a chance to wish for the impossible. Of course one should stimulate child-like imagination, real fantasy. Sometimes you might have to tell stories out of this world, creating imagination. The marvelous fantasy of a child has no bounds; and because of that, not having any limitation, it doesn't know where to stop. How can you create that? How can you build emotional strength in a child? It is not just letting them live their own little life/ They have no emotions. They just have a little feeling and in all probability, whatever that feeling is will go the wrong way, the same as for oneself. If one wants to live this life, you cannot turn away from the different things that have value for you.

It's not that you know exactly what kind of value but there is no doubt that they have value. Otherwise they would not occur to you. You see, if things were so easy, then of course you would not be bothered. You still have a chance every once in a while in your sleepish state that there is a dream that reminds you. Once in a while I wish for people to have a nightmare, because then they will wake up and physically they open their eyes and they see and remember what they went through, perhaps even thanking God that it was not so bad, and that what happened was not there and they didn't fall into a precipice, and that there was no car accident; and they find themselves in bed~~de~~ or in a chair and realize something has happened to them which might have been like a shock.

I hope there will be a nightmare that you will see yourself as you are~~x~~ and proceeding with whatever knowledge you have and without any doubt, limited, but to see where it would lead ^{to} you so that then the dream and the nightmare can actually help you to tell in advance, to tell you your fortune, to give you presentiment, already déjà vu. Maybe at times that you know but you want to hide it because it is too difficult to face it. Face it for yourself first. Eliminate withⁱ_n

yourself that what at the present time is distracting^{you}. Try to see what you can do with yourself^{to} solve the problems of your own life. When that is there, and there happens to be children around, they will appreciate that because inherently in each child there is a desire of wanting to admire^{to}, to look up to that what is tallerⁱⁿ, like some of them^{who} would like to grow as tall as their father. But it is not the tallness of the body and it is not even the clarity and the brilliancy of the mind. And even if that is not entirely their emotion, ^{It is} it is more than that. ^{counts} of the realization of the level of one's being. And that really ~~comes~~ in education and in ordinary life, and with that you have to live. And that you have to try to develop.

How can you? What will you want to do? What is ^{it} (it?) you take as a task for yourself? To what extent do you take a responsibility for your own children? For that what you are, not to be lazy - and they need you and they cry sometimes for you. And they may be lonesome and all their expressions of aliveness, to try to foster certain states in them which will help them ultimately to understand life as it is in reality and life as it is expressed in the form of their human being.

These are the questions that count and this is really what should be education, without going so far as Rousseau and believing in Emile that the teacher should be there for each child. It is perhaps just the opposite because it is not necessary for each child, but it is necessary to leave an imprint of a teacher on a child. And those who remember, and have been brought up in the presence of such teachers^{themselves}, those who actually lived their work and ^{themselves} could communicate it with enthusiasm so that you as you were young and impressionable as you may have been, and then something starts in you with the wish, not to imitate that person, but to find the means by which you can grow up and

become perhaps a man like that, but in your own rights and you cannot do that by just leaving a child alone and let it play.

Life is not playing. Life is a play - a performance - an acting on a stage; and all kind of good and bad spirits, influences, all kinds of gods, and semi-gods and devils, all kinds of traits of character of oneself, good or not good, negative or not negative. The Sun shines on the good and the evil. There's no selection by man that he knows what is right or wrong until he has gone through all such experiences; and then, in remembering, he can recall the moments which really counted most for him and he also can recall those moments which were not right. The moments which were not right ~~were~~ the times that he just played and played and played. The moments that were right were the times that one had to do something against one's own will.

If you wish I will play now a little bit but that is what I ~~wanted~~ to tell you. You have to grow up. Let the children teach you. See what they can tell you.

END TAPE

Transcribed: Molly Wolfe
ROUGH: Jessica

proof: Phyllis (~~ends up to A 24~~)
Edman
proof: